



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSIONARY.

MR. KING AT ATHENS.

The Missionary Herald for the present month contains extracts from the Journal of Mr. King, as far as May 1831. His cheerful reception at Athens, and the prosperity that has attended him thus far in fulfilling his benevolent commission will be very gratifying to the Association of Ladies, and other American Christians whose charities he bears. On his way to Athens, at the house of Dr. Korck in Syra, Mr. King had the happiness to fall in with Niketoplos, and engage him as a teacher in one of the schools at Athens. Having before taught a school for girls at Athens he has the advantage of being known to the Athenians, besides being the best Lancasterian teacher to be found in Greece. With this acquisition Mr. King arrived at Athens on the 19th of April.

On the day of his arrival he had an interview with Dr. Anarygos, one of the most respectable Athenians there, and conversed with him with regard to opening a school.

He said—in the words of the journal)—there was nothing to hinder it; that the Athenians would be rejoiced at it; and that he had just been trying to get up a school, and he had been that day with Mr. Grossius, (the Austrian Consul,) to look for a place. On learning this I called in the woman of the house, and made an agreement with her for her house for a school for one year, for which I am to pay 500 piastres, a little more than thirty-two dollars, and she is to make all necessary repairs. I also called again on Mr. Grossius, and asked his advice with regard to my proceedings; and he said he would be responsible that there would not be the least difficulty, and in case any thing should be said, he would even (he doubted not) get the salicistar (the Turkish bey) to subscribe in aid of the school.

April 20. Went to see several houses, in order to find a place for a boys' school, but could find none. The Athenians offered me a vault, where they had formerly a school, but it did not please me. I thought, on the whole, that it would be best to admit to my school, for the present, both boys and girls; and when the number is considerable, then divide, and have two separate schools, one for boys and one for girls.

22. At a little past six in the morning, although the benches for the school were not yet all finished, children began to come in to have

their names put on the catalogue. In a short time we had 24 on the catalogue.

Friendly Letter received by Mr. King from a Literary Society in Athens.

At the suggestion of one of its members Mr. King addressed a letter to the Philo Muse Society of Athens, for the purpose of testing the feelings with which they might look on his labors. The following is the letter and reply.

"To the Philo Muse Society of Athens:

Gentlemen—You are aware of my intention, with regard to which I sometime since, gave information, through the General Newspaper, as to a certain contribution made by a few females in my country for orphans. I have also received aid from other females in New-York and Philadelphian, for the purpose of establishing a school for girls, and lately I have received some aid from my friends and fellow-citizens for the establishment of a school wherever I may think proper, and I have thought of establishing both the one for females, and the other in your city. I hope, gentlemen, that you will concur in the design of my friend.

I have the honor to subscribe myself,

JONAS KING.

Athens the 10—22 April, 1831."

In answer to this I received the following letter.

"Mr. Jonas King:

Your letter of the 10—22 instant has been received, in which you express to us the worthy design of establishing here a school of mutual instruction for girls through the aid of American females, who are friendly to Greece. We have, sir, a very lively impression of the good deeds, which the philanthropic nation of America has wrought for alleviating the sorrows of Greece. Now again, being the organ of the beneficence of those females friendly to our country, you have enkindled our feelings of gratitude towards your philanthropic nation.

"You, sir, especially, have been witness of those ills, which the Athenians in particular have suffered, in this struggle for the faith and their country. You know their present situation. In no way could the views of the females in America, friendly to Greece, be put in practice better than by the present. We believe, therefore, that you will find, on the part of the inhabitants, all necessary zeal; and you will certainly find us warm and zealous in laboring with you for the good success and progress of your good works."

"We take this opportunity to beg you to express to the females in your country, friendly to Greece, the deep gratitude of this Philo-Muse Society.

"Athens the 14—26 April, 1831."

This letter was signed by seven members.

23. Mr. Grossius and Mr. Anargyros went with me to call on the *selichtar* hoy. Told him that I intended to build a house, and that I had opened a school. He replied that all was well, that there was nothing to hinder, and seemed very friendly.

Purchased a piece of land (a little more than an acre) for the purpose of building the school house so long contemplated, for a school of a high order for females.

In the evening I reflected on all that had passed during the week, and since I left Syria, and felt that I had much reason to be grateful for the many mercies I had received during that time. In every thing which I have undertaken, the Lord has prospered me, and blessed be his name.

May 8. Sabbath. In the morning my scholars assembled at an early hour, and I expounded to them and others, who happened to be present, the 17th chapter of the Acts of the Apostles, but spoke more particularly on the nobleness of the Berenians, when compared with the Thessalonians, and drew a comparison between the Greeks, who receive the word of God, and the Latins, who reject it; and then I dwelt at large on the subject of St. Paul's visit to Athens, and preaching here, and the state of the Greeks at the time of his visit; compared St. Paul's address with the orations of Demosthenes; spoke of the great devotedness of the Greeks to their idols; then of the true God; and how wonderful it was, that they, so wise as they were, should not see that idols were nothing—that the mind of Pericles, and those who made the statues and temples, were more to be respected, than the statues and temples themselves. How much more, then, the Infinite Being, who created the mind of Pericles, and these celebrated artists, whose fame has come down to us from ages so far distant. I endeavored to show the folly of worshipping what the hands of men had made. Then I spoke of the unity, which ought to exist among all nations, being made of one blood; then of our duty to devote all our members, all our powers and faculties, to the service of him, in whom we live and move and have our being; then of the times of ignorance, in which the Greeks have now for a long time been living; that as they have now the gospel, in the language which all understand, it is their duty to study it; and finally I spoke of that tremendous day, when all will be judged according to the deeds done in the body.

Among those present, I observed one intelligent looking man, whose eyes were occasionally suffused with tears. After the service, he addressed me, and said, "I have many times visited Athens, but never with that satisfaction, which I have this day received." I then asked him if he were an Athenian? he replied, no. My teacher at this moment came up, and introduced him to me as Mr. Bentilios, formerly

teacher of the Ancient Greek, in the Central School at *Ægina*. I then invited him to my room, and conversed for a long time with him on various religious subjects.

This is the first attempt I have made to preach, or speak publicly at Athens, and it really seemed to me, that the Lord was with my mouth, and with my heart. I felt, while speaking, an uncommon freedom of speech, and such a sense of divine things as seemed to bear down almost every thing earthly. All glory be to him, who sitteth upon the throne, and to the Lamb forever and ever. Truly God has blessed me in all that I have as yet undertaken to do at Athens.

On the succeeding Sabbath, Mr. K.'s pupils amounted to 115; and about the last of May had reached to 176. A division of the school into male and female departments had become necessary. Or rather it was necessary to make two schools instead of one.

MISCELLANEOUS.

VISITS OF CLERGYMEN TO THE SICK.

It is about fifteen years since, that I officiated in a parish in the county of N——. The wife of a respectable and opulent farmer was in the constant habit of attending my ministry. She had often expressed high approbation of the discourses which she heard; but I had not observed in her any decided marks of a spiritual renewal of heart, or any very visible alteration in her life and deportment. At the expiration of one year she became seriously ill, and was considered by her medical attendant to be in imminent danger. In the early stage of her illness she had expressed a desire to see me; but this wish, through the council of her medical attendant, was not complied with; and I did not become acquainted with her illness and great danger for nearly a week, or probably more, as she did not reside in my parish. Her anxiety to see me daily increased, and she earnestly entreated her husband not to deny her so great and so much-needed a gratification. He felt, as he afterwards told me, the utmost readiness to gratify such a desire, and was deeply distressed in not being allowed to do so; for he regarded her with the tenderest affection. But the directions and commands of her medical attendant were so positive and peremptory, that he durst not even indulge his own feelings, or yield to his wife's earnest entreaty; as he was repeatedly told that my visits would tend to increase her disorder, and the consequences of excitement from such an interview might prove even fatal. But so great was her alarm of mind, and so oppressive her sense of guilt from having slighted or abused the means of grace which God had mercifully afforded her, that her state seemed to counteract all the united efforts of skill and medicine, and she evidently was daily becoming worse. Her husband, as he afterwards informed me, had almost daily inquired if he might be allowed to send for me to visit his distressed, and, as he feared, dying wife; but he uniformly received the same reply from the medical gentleman: 'If you do not wish the death of your wife, keep Mr. D. at a distance; for if he be permitted to attend her, I

will no longer hold myself responsible for the issue, nor would you be giving me or my medicines any chance of success." A pious neighbor, however, sent me word how ill she was, and how distressingly alarmed she felt from the burden of guilt upon her conscience, and how very anxiously she desired to see me. On this information I hastened to her house, and found her husband at home. He received me civilly, but coldly, and said, that he was sorry I had taken the trouble to come, as he had the most positive directions from her medical friend not to allow me, or any one else, to visit her, with a view to converse on the subject of religion; with the assurance from him, that any additional agitation, under her present strongly excited system, would prove most injurious, and perhaps fatal. I said all I could to remove his fears, and repeatedly avowed my full conviction that all the objection of his medical friend to my visiting his afflicted and distressed wife arose solely from his entire ignorance of the nature of true religion, and what would be the result of spiritual counsel, reading, or prayer to her now almost overwhelmed soul. He manifested great tenderness of affection for her during our conversation, and evidently labored under a severe struggle in his mind, between a wish to gratify her earnest desire, and the fear lest his compliance with our united request, in opposition to the judgment and direction of the medical gentleman, should prove more injurious than beneficial. I believe that his fear of injury would have prevailed, if the pious neighbor before mentioned who was in the sick room and heard my voice, had not approached, and said with tears, "I come with request from your dear wife, that, if you love her, and would wish her either to live or die happy, you would permit Mr. D. to see her." Having said this, she wept aloud. The husband now burst into tears, and his affection prevailed over his fears, he said, "If it must be so, go to my wife; and may God bless your endeavors to do her good!" The kind neighbor went before me, to apprise the afflicted sufferer, of the permission granted to me to visit her, to converse and pray with her. On my entering the room, she made an effort to raise herself from the bed and to stretch out her hands towards me; but her weakness prevented this strong expression of her feelings, and she sank down again. Tears and broken words expressed at once her gratitude, her state, and her wishes. I need not dwell on particulars. After a few minutes she became more calm, and was able to state to me her convictions, her sorrow of heart, and her fears. There was no peculiar difficulty in her case. A sick bed had been the means, under the blessing of the Holy Spirit, of leading her to serious self-examination, and had brought to her remembrance her sins, negligences, and ignorance; the means of grace slighted, convictions of guilt stifled, conscience trifled with: so that transgressions, which before had made little impression on her mind, now appeared of a crimson dye, and were felt as an intolerable burden on her conscience. By the blessing of God, I was enabled so to speak, and to apply his word to her state, that the precious promises which it contains were received in faith, and embrac-

ed with a willing mind, and found to be "the joy and rejoicing of her heart." The word of instruction being thus blessed by the Spirit of God to her soul, prayer was full of power and holy comfort; and after it was ended, she said, "I am now quite a new person to what I was before. I now feel the love of Christ far exceeding all that I could desire or deserve. I am a wonder to myself. What a mighty and gracious change has the Spirit of Christ wrought in me! God bless you! I am happy and blessed indeed! How cruel it was not to allow you to come to see me in my distress! but it was all owing to their ignorance of the real comfort of the religion of Jesus Christ."—On my return to her husband, I informed him in what a composed and happy state of mind I had left his dear wife. He was now most thankful for the interview, and expressed his hope that I would repeat my visits as often as I had opportunity. He was sent for by his wife before I had left the house; and on his return to me, he said, "that she had sent for him to tell him how kind it was to allow me to come to her, and to assure him that she was now quite happy." He added, "It is indeed truly wonderful to see the difference in so short a time. I am now ashamed and grieved that I ever for a moment prevented your visiting my house; and more especially as my dear wife has suffered so much distress of mind from my own ignorance, and from my too readily complying with the direction of my medical friend." In the evening her medical attendant called, and found her lying quiet and composed in bed. On feeling her pulse, he turned, with a smile of satisfaction, and said to the nurse, "Well, I had my hopes that your mistress would be better from the change of medicine; but I did not really expect to find her so much improved since yesterday. She is now so composed, and every symptom is so favorable, that I pronounce her decidedly better, and as I now hope, out of all danger." The nurse only replied, "Mr. D. was here to see her this morning, and she has been *better ever since*."—It may be proper just to add, that she recovered from a lingering illness; and I have great pleasure in saying that her affliction was blessed to her and to her husband, and they both lived for many years, ornaments of the Gospel of Christ and a blessing to many around them.—*Chris. Obs.*

DR. RAFFLES AND THE ROTHSTAY CASTLE.

A correspondent of the N. Y. Obs., attended service in the Rev. Dr. Raffles' church in Liverpool, England, the Sabbath after the terrible disaster which befel the Rothsay Castle, a steam vessel wrecked in a storm. We make the following extract:—

"At the appointed hour, a large, portly man, with full and ruddy countenance, and in full clerical dress, ascended the pulpit, kneeled, and laid his face in his hand upon the table of the desk for silent prayer. Then opening the Bible, he read the 24th chapter of Matthew with great pertinency and pathos of expression, in silvery and subduing tones. From the first opening of his lips, he seemed moved from his

inmost soul. I could have imagined, though ignorant of the cause, that the deep fountains of feeling were opened within him, and that some mighty sympathies were working there. And I thought, too, that the congregation were ready to be with him in feeling. But still I knew not the occasion. "Is that Dr. Raffles?" said I in a whisper to the gentleman on my right, as the preacher began to read. "Yes sir," was the answer. After the usual introductory services, and a prayer, which breathed the soul, and seemed a converse with the skies, and fitted well to enrapture the heart that wished to be where God was—the following text was announced:—"Therefore, be ye also ready—for in such an hour as ye think not, the Son of Man cometh."

"Nearly twenty years have rolled away since I have had the pastoral charge of this congregation," (and these were the first words after the text,) "and never have I been called to mingle my tears with the bereaved of my charge in any instance for a work of death so astounding to private and public sympathy, as in the late and ill-fated 'doom of the Rothsay Castle.'—And here, at the end of the first sentence, the secret was all opened to me, and I felt myself at once a mourner with the mourning, and was ready to claim a full part in the deplored enactment of that solemn hour. For I had passed in full view of the scene of death, and heard the story for the first time, this very day. Three members of Dr. Raffles' church, Mr. Joseph Lucas, his wife, and their daughter, were of the number who perished—and this evening it had devolved on the mourning pastor to stand up before a mourning people, to tell the story, and try to impress them with the practical lesson of the awful event; and he did tell the story in the outset—the simple story. He did not begin a great way off, and deliver a lecture on abstract truths, till his hearers were tired of a discussion, as is too apt to be the fashion on such occasions. But he told the simple story, as the exordium of his sermon. He briefly noticed the character of those they mourned, traced the pathway of their spirits through the stormy waves of the ocean to the heaven of eternal rest, and then applied himself to the proper theme of his text. Dr. Raffles is unquestionably an eloquent man—and a man of good sterling sense—of pure taste and sound discretion. He is sure to be pertinent; and in these attributes, and others akin to them, great. He demonstrates perfect, unadulterated honesty. It is his full soul that speaks out, and no one doubts it—all feel it; and this is eloquence. Take then a theme, like the fate of the Rothsay Castle, and give it such a man before an audience whose acquaintances and dear ones perished there, and let him bring heaven and earth, time and eternity, probation and judgment all together as they stand connected with such a scene, and in the light of Christianity, and none who hear can be indifferent. Never did I see an audience so perfectly spell-bound by the voice of a man. But it was not the voice of man alone. Man only gave a palpable utterance to the voice of God.

"Occasionally in the progress of the sermon the Doctor was powerful beyond description—

his thoughts, and manner, and the tones of his voice all befitting each other. The interest of the occasion was itself intense; and when the amen was pronounced, that perfect stillness which had reigned for the hour, excepting only the speaker's voice, was succeeded by the singular bustle which an instantaneous change of position in every individual of a great congregation, after having been long chained by eloquence in fixed and motionless attitudes, produces.

"Did you ever hear Dr. Raffles before?" said the young man on my right, as we rose to leave the church. "I am only this day in England, sir," said I. "I passed this day the scene of the Rothsay Castle." "Is it possible!" he replied. "I think then, this discourse and the occasion must have been especially interesting to you." "Deeply, intensely so. And is Dr. Raffles ordinarily as interesting as this evening, may I ask?" "He is very apt to be interesting—indeed, he is always so. But the occasion, as you perceive, was special this evening, and his feelings were uncommonly excited."

LETTERS OF DISMISSION.

The following remarks from the *Vt. Chronicle* may throw some light on a subject that frequently occurs in the churches.

It sometimes happens, that a member of a church wishes to discontinue his connexion with it, and to unite with another church, of a different denomination; and churches and ministers have been much at a loss how to manage such cases. Baptists, Methodists, Episcopalians, &c. we regard as holding and practicing some errors, and we cannot conscientiously encourage our brethren to adopt those errors, by joining those churches. Those churches feel the same difficulty, when one of their number wishes to leave their churches and come to us. This prevents giving a letter of dismission and recommendation, as when the proposed transfer is from one church to another of the same order. On the other hand it is a fundamental principle of Congregationalism, that every man has a right to judge for himself in this matter, and to be governed by his own convictions of duty. We can neither impede him in the exercise of this right ourselves, nor countenance others in doing it. How shall these seemingly opposite duties be reconciled?

When a member of a Congregational church wishes to remove to another denomination, let a letter be given of the following import.

"A. B. is a member of this church in regular standing, informs us that he wishes to be released from his connection with this church and to unite with you. We think his present views erroneous, on those points in which you differ from us, [here, if it is necessary, the points of difference may be specified, and our views of them stated,] and therefore we think that he ought to continue his relations with us, or remove it to some church holding the same views. Yet we cheerfully acknowledge his right to judge for himself, and to be governed by his own convictions of duty; and if, in the exercise of this right, he shall unite with you, we shall,

when informed of the fact, consider his connexion with us as dissolved."

We see no reason why other churches may not give similar letters to members who may wish to unite with us. In this way the church from which the member departs neither sanctions what is regarded by its members as erroneous, nor exhibits the appearance of uncharitableness, or ecclesiastical tyranny.

In all cases, the church with which a person proposes to unite should see to it, that he treats the church which he leaves with becoming tenderness and respect. A want of this will be good ground for his rejection, as destitute of Christian character.

Where the necessary credentials are withheld, the church to which one wishes to unite himself may address to the other a letter like this.

"A. B. has offered himself as a member of this church; and no reason why he should not be admitted is yet known to us. We understand that he has hitherto been connected with you. We earnestly request you, therefore, if you know any thing against his Christian character, on account of which he ought not to be admitted, to inform us of it within days of this date."

If an answer is returned, containing charges against the candidate, they should be investigated, and have their proper influence upon the final decision. If no answer is returned, or no charges made, the way is opened for his admission by profession, in the usual mode. In this way, membership may be removed from one church to another, without any breach of charity, and without any act of the church from which it is removed.

In no case should a person who is under censure, or who has any difficulty with the church to which he belongs, or with any of its members, be admitted to another church, without the most satisfactory evidence that he has done all he ought to procure an amicable settlement.

Such is the advice which we have given, whenever we have been consulted on cases of this nature. If any one can give better, we will thank him to forward it.

PRESIDENT DAY'S SERMON.

A correspondent of the New York Observer expresses himself respecting the sermon of President Day, recently preached at Saybrook, in the following terms. "I have just arisen from the perusal of a sermon recently preached by President Day, of New Haven, at the late meeting of the General Association of Connecticut, in Saybrook. Never was a sermon better timed. It is worth its weight in gold. It is distinguished by strong manly sense, by vigorous discrimination and by evangelical truth. The evils of mingling speculations and human philosophy with sermons from the pulpit, are forcibly exposed and yet with an excellent spirit. It is a first rate sermon and ought to be put into the hands of every Christian minister in the Union. Will you not select and publish extracts from it?"

The subject of the sermon is "the Christian preacher's commission." *Ezek. xxxiii. 7;—So thou, O son*

of man I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth and warn them from me."

The discourse is divided into two general heads, viz: I. It is the duty of the Christian minister to derive the truths which he preaches, directly from the Bible. II. These truths are to be the subject of his communications to his people.

We are able only to mangle this excellent discourse by taking an extract here and there, and hope it will induce our readers to procure it at the bookstores and peruse its contents entire. The remarks which we have quoted respecting the true use of metaphysical philosophy in religion—the folly of preaching it from the pulpit—and its tendency to create dissensions, warrant the reader in expecting a rich repast in the entire perusal. The writer above remarks that "it ought to be in the hands of every Christian minister in the Union." It ought to be in the hands of every layman too, if it be only to guide them in that all important practical duty (?) of censuring preachers. We doubt whether this lay duty was ever more industriously discharged than at the present day—tho' it is a day when ministers are lending the energies of soul and body to the scriptural and spiritual discharge of their commissions with never more faithfulness and fatigue. Laymen, therefore, may derive essential benefit in one particular, if not in more, in learning the duties of ministers respecting the use of metaphysical philosophy, and polemical discussions. They need at least, before they exercise so loosely the freedom of censors, to settle the important distinctions here taught, that this knowledge, tho' not to be preached from the pulpit, is one indispensable requisite of a sound preacher; that there are times and places for its use; and that with proper caution it may be preached.

Among our *rival preachers*, those most successful in convincing and persuading the stubborn and self-fortified hearts of sinners, they are first, who with the *best knowledge* of the philosophy of the human mind, preach the plain truths of the Bible. In them is exemplified the difference between making a use of metaphysical philosophy and making a show of it. In another place it may have fallen to their duty to teach it; in another to preach it; and in another to defend the interpretation of certain scriptures by the application of it. Now, forsooth, they are, in turn, perverting the object of their *solemn commission*, and diverting the souls of the world from more important truths, (thus runs the language of this ignorant undistinguishing sort of censorship.)

METAPHYSICAL PHILOSOPHY THE GREAT CAUSE OF DISSENSIONS AMONG CHRISTIANS.

Of the truths contained in the scriptures, there are some which are evident, or probable, from the light of nature. There are others, which, till they were revealed, the mind of man had not even thought of. There are others again, which natural reason would have pronounced to be improbable. "God revealeth deep and secret things." "He doeth great things, which we cannot comprehend." The scriptural evidence, therefore, in favor of any

doctrine, is wholly independent of the probability furnished by reasoning alone, without the aid of revelation. This evidence is the simple testimony of God. It is neither weakened nor strengthened by any previous opinion which we had formed on the subject revealed.

Philosophical speculation, therefore, has nothing to do in ascertaining the meaning of Scripture, except by explaining and applying the common principles upon which language is to be interpreted. The *doctrine* of metaphysical philosophy ought to have no influence in determining the doctrines of the Bible. If the language of Scripture is to be so explained, as to conform invariably to probabilities suggested by reason, then it is no revelation. It makes known to us no new truths. It can decide no controverted point. For each contending party will give the passages referred to as proofs, the meaning which accords with its own opinions. This is the great reason why the various denominations of Christians make, ordinarily, no approaches towards agreement in doctrine, by discussions, which, professedly, refer to the Scriptures, as a common rule of faith. In truth, each party, instead of making the Scriptures the only standard of belief, makes his own opinions, to some extent at least, the standard of Scripture. This is very commonly done, by interpreting particular passages either literally or figuratively, as best answers the purpose of the disputants. Only grant to a theological combatant the option, of giving to the texts which he quotes either a literal or figurative meaning, and he will find no difficulty in supporting, by an appearance of scriptural authority any doctrine whatever. If the book of God is to be interpreted according to pre-conceived philosophical opinions, it will not be one Bible, but many. It will be made to contain as many different systems of doctrines, as there are different schemes of philosophy brought forward to give a construction to its contents. Its meaning must vary, as one plan of speculation becomes unfashionable, and give place to another. But it may be asked, Did not the writers of the scriptures address themselves to the common understanding of men? Did they not accommodate their language to the opinions of those for whom they wrote? Did they not, like other-writers, proceed on the supposition, that many things were already known to their readers? And is it not proper that this knowledge, which had such influence in modifying the composition of the sacred penmen, should be brought into view in searching for their meaning? To this I answer, that it may be very necessary in interpreting the Scriptures, to take into consideration the opinions and modes of thinking of the classes of persons to whom they were *originally addressed*. The true point of inquiry is, How did *they*, if they were candid, understand what was said to them. How did the children of Israel understand Moses? How did the primitive Christians understand Christ and his apostles? But the words of Scripture were not spoken to modern metaphysicians. Paul did not reason with philosophers of the present age. Their speculative opinions are not the standard according to which the Bible is to be interpreted.

Under the second general head we quote the following:

TRUE USE OF METAPHYSICAL PHILOSOPHY IN
MATTERS OF RELIGION.

If then metaphysical philosophy is not allowed to lay the foundation of our religion: or to interpret, or modify, or add to the revelation of God; has the preacher no occasion for the cultivation of his logical powers? no use for the science of mental philosophy? Is the time devoted to this portion of a liberal education, to be regarded as lost to him? By no means.

There is a purpose, to which, with due caution, acquisitions and skill of this nature may be very properly applied; meeting the evils of those who *pervert* the *Scriptures*, or who *reject* them altogether. One of these classes accommodate the meaning of the Bible to their own pre-conceived and erroneous opinions. The other set aside the whole book of God, because it contains some things which do not accord with their own philosophy. Both are to be met, principally by presenting the direct evidence of the truth; but partly by shewing the fallacy of their own reasonings. "The fool is to be answered according to his folly, lest he be wise in his own conceit." The caviller is to be taken on his own ground, and driven from the positions in which he is attempting to fortify himself. But in doing this, it is of the utmost importance, to keep steadily in view, the difference between the foundation on which the truth is supported, and the weapons which you use in combating error. You may confound the objector, without bringing him to a conviction of the truth. There is reason to fear, that when driven from one strong hold of delusion, he will take refuge in another. The course of measures adopted in opposing him, if not managed with great caution, may carry this danger with them. The attitude of attack which you assume, may seem to him to imply, that so long as he can fortify himself by starting new objections, he can maintain his ground. This may confirm him in permanent error. For some of the most important truths are inseparably connected with difficulties, which no human sagacity can wholly remove. The very beings and perfections of God, and even our own existence, involve mysteries, which our limited powers can never fully explain. A proposition is not of course false, because it is attended with difficulties. Nor, on the other hand, is its freedom from difficulties, any proof that it is true. The real design, therefore, of attempting to confute the objector to sound religious doctrine, should be to shake his confidence in his own unaided reasoning;—to prevail on him to submit his judgment to the direct evidence of the truth; and that is scriptural evidence, the testimony of God and his inspired messengers. The object should be to bring him to feel the force of the expostulation, "Who art thou, that repliest against God?" It will be in vain that you will drive him from one resting place after another, if you do not persuade him to fix his reliance upon the "rock of ages." The forms of error are endlessly varied. Confuting a thousand heresies does not necessarily establish the truth. This can be done

only by direct and positive proof. And in the case of evangelical truth, no evidence is sufficient, but that of revelation. No other foundation can here be laid, than that which is already laid. Life and immortality are brought to light only by the gospel. Metaphysical reasoning may be sufficient to overthrow metaphysical error; but not to establish the truth as it is in Jesus. Believing merely because we have reasoned out a proposition, is not believing on the testimony of God.

Let the preacher, then be furnished with philosophical weapons, to ward off the attacks of philosophical opposers. Let him be versed in mental science, that the enemies of the truth may not triumph over him, on the ground of their boasted superiority in this respect. Let him study it *early*; that it may not first come upon him, with a fascinating and bewildering influence, in the midst of his parochial ministrations. Let him study it *deeply*; that he may understand its proper use, its limits and its perplexities. On no subject, perhaps, is a little learning more dangerous, than on this. The deleterious qualities of metaphysics, lie mostly on the surface.

FOLLY AND DANGER OF METAPHYSICAL PREACHING.

The preacher is to make the truth of scripture, the burden of his communications to his people, because this is a message which can be easily understood. It is brought down to the comprehension of a common religious assembly. It is the *simplicity* of scriptural truth, which adapts it to all classes of hearers. "To the poor, the gospel is preached; to men of common life and common education. It will not be denied, I trust, that it is possible for the omniscient Creator through the means of ordinary language, to make a revelation of his will, which can be understood by men of plain common sense. Such is in fact the revelation of the Scriptures.

But of all modes of communication, the language of metaphysical philosophy, is the least adapted to the understanding of an ordinary congregation. Philosophical preaching requires a philosophical audience. It is true, there are some things even in the Scriptures hard to be understood. But the great doctrines and precepts, which are the means of sanctification and salvation, though they be indistinctly presented in some passages, are clearly exhibited in others. Not only the meaning of the statements is easily seen, but the *evidence* by which they are supported. The declaration "Thus saith the Lord," can be instantly understood and applied by a whole congregation. Here is no necessity for a long logical process, to bring conviction to our minds. We may believe a fact, on the testimony of God, without knowing the train of causes from which it has proceeded. We may believe a doctrine without tracing its connection with a system of doctrines. We may believe in the foreknowledge of God, without being able to explain the manner in which he foresees all events. We may believe in the resurrection of the dead, without knowing how they will be raised, or "with what body they will come." We may believe in the influence of the Spirit, without being able to explain the mode of his operation.

The sermon closes with a few inferences of which the following is one.

Inf. 1. The view which has now been taken of this subject, naturally suggests the inference, that the preacher, whenever he thinks proper to introduce philosophical reasoning into his discourse, ought effectually to guard his hearers against confounding his own speculations with the simple truths of revelation. "The prophet who shall presume to speak a word in my name, says God, which I have not commanded him to speak, that prophet shall die." The people have a right to know what doctrines are supported by the testimony of God; and they should be taught how to distinguish between these and the inventions of uninspired men. But the two are so often blended together, in discourses from the desk, and in religious publications, metaphysical reasoning is so interwoven with Scriptural declarations, that no marked line of distinction is preserved between them. A doctrine is found in the Scriptures. A philosophical theory is proposed to explain it. The doctrine and the theory are exhibited in such intimate union, that they soon come to be considered as indissolubly connected. He who doubts the one, is believed, of course, to have renounced the other. We forget what has come to us from heaven, and what from the wisdom of this world; and in point of importance, reduce them to a common level. No wonder then, that philosophy should greatly corrupt the simplicity of revealed truth.

TEMPERANCE.

AN APPEAL TO THE TEMPERATE.

Under this title we have before us an anonymous communication, purporting to be from a country trader who has given up the sale of ardent spirit, and is suffering the consequence in a loss of custom. Those of his former customers who still use spirit, have transferred their patronage to men who can supply them with that article; while none of the temperate have been conscientious enough to leave the "rum-stores" for his. —All this is very probable: men make greater sacrifices to gratify their bad passions than to do good. Were there any probability that it would be heeded, we might make an appeal to the consciences of those individuals who thus contrive to neutralize their influence by becoming members of temperance Societies and at the same time patronizing the opposition—we might appeal to their regard to consistency, as pulling down with one hand what they build with the other—we might hint at their interests, unless indeed they may think it for their interest to retain the advantages of soberness in the midst of a drinking population, (as may sometimes be the case when one identifies his *interest* with the amount of money he may be able to get hold of);—but as it is, we may as well dismiss the subject with a simple recommendation to all honest and conscientious dealers, to quit the business at once and forever, even in the face of ruin. Such a proceeding might give a shock to the slumbering consciences of men, which we shall otherwise look for in vain. When the trade of ardent spirits shall

be found only in the hands of the unprincipled, public sentiment will soon carry all respectable custom to Temperance stores. We do not believe that such a temporary sacrifice would injure permanently the pecuniary interests even, of those who should make it; and the sooner it shall be done the better for all parties. Besides, when the providence of God evidently demands a sacrifice of property for the attainment of high moral ends, shall a conscientious, a religious, an *immortal* being, hesitate? *B. Rec.*

RELIGIOUS INTELLIGENCE.

NEW-HAVEN, NOVEMBER 19, 1831.

SUNDAY SCHOOL MEETING IN BOSTON.

We have the pleasure of presenting to our readers a notice of the meeting of the friends of Sabbath Schools in Boston, in furtherance of the great Valley resolution of the American Union. Better late than never—and perhaps better now than ever; for after the great and liberal meetings which were held in behalf of the Society's scheme, the country had relapsed into quiet again. We hope this meeting is the kindling of a new flame, to spread like that commenced at Philadelphia, all along the Atlantic States, warming the hearts of Christians again into zeal and liberality.

The following is the Resolution of the American Union, viz.

Resolved, That, in reliance upon divine aid, the American Sunday School Union will, within two years, establish a Sabbath School in every destitute place where it is practicable, throughout the Valley of the Mississippi.

The Hon. William Reed of Marblehead, was called to the chair, and Mr. Ensign Lincoln of Boston, appointed Secretary.

After prayer by the Rev. Dr. Sharp, and a brief statement by the chairman, Mr. *Burd*, General Agent of the American Sunday School Union, addressed the meeting.

The American Union, he said, although it was but a little more than seven years old, and had connected with it at its formation but 50,000 scholars, had already so extended its operations, as to embrace 500,000 scholars; and its object was nothing less than to furnish Sunday School instruction to all of suitable age throughout the whole country. The present special effort for the Valley of the Mississippi, was suggested by a gentleman in the city of New York, who generously offered a donation of \$4,000 if the Union would engage in it. After a deliberate and prayerful consideration, the resolution was adopted; and Mr. B. recapitulated the manner in which American Christians have thus far received and seconded this resolution.

The West being the home of his childhood and youth, Mr. B. could appreciate the reasons for this effort. Consider only the magnitude of the territory and the immense population it must soon embrace,—a population which in half a century has grown from 50,000 to 4,200,000. And it was destitute as well as immense. In the Atlantic States it was supposed that in May, 1830, the number of Sunday School Scholars was 500,000 or one in four of those of proper age, while in the West it was only 80,000, or not one in ten. Nor in the latter is there efficient legislative provisions for the education of the people; and there was consequently multitudes—in some neighborhoods numerous families, no member of which can read a word. For this ignorance Sunday Schools were just the remedy that is needed. It was difficult

to sustain day schools, in many places; but he knew from his own experience and observation that a Sunday School could be established and sustained *anywhere*, if only one active friend of the cause could be found. Scholars in the West would flock to them, overcoming difficulties and going distances that would surprise any one not acquainted with the facts. The American Union, he observed, is now employing, in this vast field, no less than *fifty* missionaries and agents. Since the resolution was adopted, more than 2,000 schools have been established in the Valley by its efforts; and yet (so far is this from being a mere *division* of its labors,) it is now doing more in the Atlantic States than ever before.

The Rev. Dr. *Wesner* submitted the following resolution, and accompanied it with an address.

Resolved, That the American Sunday School Union, in undertaking to supply the Valley of the Mississippi with Sunday Schools, have undertaken a noble work, and deserve the confidence and support of Christians and Patriots.

The Rev. Mr. *Tyng*, of Philadelphia, seconded the resolution. Mr. *Tyng* is a clergyman of the Episcopal Church. He took pains in his address to repel, in behalf of the American Union, the insinuation of sectarianism with a frankness which we wish was often imitated. We have quoted his remarks.

"After what had been said by the gentleman who had preceded him, Mr. T. observed, it would be unnecessary to enter into any defense of the American S. S. Union. It had always had enemies, had always been slandered; but as he had the happiness of a personal acquaintance with most of the Managers, he knew the purity of their motives and the falsehood of the accusations that had been thrown out against them. The ridiculous charge of *political intrigues* he would pass in silence:—that of *extravagance* had been sufficiently met by the preceding speaker. *Sectarianism* had also been loudly and extensively alleged against them. As an Episcopalian he could with peculiar propriety speak on that point. He was connected from principle, with a church that has a Sunday School Union of its own. To that Union he most heartily wished God speed, and the American Union joined with him in that wish. He wished success to all denominational Unions for so noble a purpose. But he also rejoiced in the existence of one truly *Catholic* Union, which, uninfluenced by denominational interests or prejudices, could act every where and with all denominations in so glorious an enterprise as that of extending the blessings of religious education to every corner of the land. Where he asked, could the evidence of Sectarianism be found? In the Board?—The union of denominations there had already been adverted to. In the Missionaries and Agents? In regard to these, the question of denomination has no influence. There have been employed in this enterprise, 14 Baptists, 12 Presbyterians, 8 Methodists, 6 Congregationalists, and 2 Episcopalians: and with respect to fourteen others, the denomination to which they belong was never asked and is not known to the Managers. The instructions given to these Missionaries and Agents are the same, let them belong to what denomination they will. They are told to establish *Sunday Schools*; not such as will connect themselves with the American Union, but such as will do good and be permanent. Let one of the Methodist Agents of the Society, for instance, establish a school to be connected with the *Methodist* S. S. Union. It would perfectly in accordance with his instructions, and the school so established would receive a donation of books for the library on the same terms as if it were connected with the American Union.

"The object is simply to establish *Sunday Schools* where there are none, and to furnish them with the means of permanency and usefulness."

The following resolution was moved by the Rev. Mr. Knowles, and supported by an address.

Resolved, That the fact that God is so signally blessing the efforts that are made for the religious instruction of children and youth, by numerous conversions among Sunday Schools and Bible Classes—a fact which characterises the present era of the church—is a most powerful argument, appealing to Christian hearts, to sustain the Sunday School enterprise in the Valley of the Mississippi.

The Rev. Dr. Cornelius, in seconding the resolution made a few remarks, in which he stated it as the opinion of a gentleman who had paid special attention to the subject, that no less than 5,000 Sunday School Teachers and Scholars had become pious within the last year.

The last speaker was the Rev. Dr. Beecher. He had, he said, a few simple propositions to state, each of which might furnish abundant materials for a speech. We can quote but part of them.

1. The moral power under consideration was to be applied to the heart of this great empire. The west is to be the centre of population and the seat of power—the heart of the nation. Take care that the heart shall beat healthfully, and the whole body will be sound and vigorous; but let that be languid or diseased, and all is near to death and dissolution.

2. In this effort we approach the most accessible and susceptible part of the population—the children.—Gain them, and you gain all. Those who are now children in that Valley are the generation that must rule in the important era that is now approaching. The present adult population will have passed away. Secure the children's heart in favor of goodness, and giant vice may put forth its power in vain.

7. This and similar moral influences constitute the only possible means of preserving our liberties. It is a small thing to conquer liberty; but to maintain and render it permanent—that is the great problem to be solved in America. Do you believe the time will come when every tyrant's throne shall be cast down and every iniquitous chain be broken? And this, if our experiment shall fail? Thus does this enterprise bear on the cause of liberty throughout all nations. It is in our country that the question of freedom or arbitrary rule is to be decided for the world; and for our country, it is to be decided in the Great Valley. That is the battle-ground. There are we to conquer, or there to fail—to fail for ourselves and for the world.

8. Dr. B. would notice, he said, but one objection to the enterprise, its expensiveness. Beggars, it is said, swarm over the land, like the locusts of Egypt; one hardly goes before another comes; there is no end to such demands: one may as well say no first as last. But reflect. Here is this temple to be built—the temple of our liberties and of our faith. These "beggars," as you call them, are employed in building it. Now, we may exist without this temple; we may live when our free institutions shall be no more. But if we retain these possessions, we must be at the cost of doing it; and the simple question is, whether we are prepared to give what they cost.—What, by the way, will it cost to lose them? What are the expenses of anarchy, and vice, and crime—of intemperance, and improvidence, and ignorance, and pauperism, and slavery to every bad passion and to the will of bad men? Ah, we cannot afford to give up liberty. We cannot afford to be a vicious nation. To retain what we now enjoy, we could afford to fight a battle once in ten years, or five years, or even annually. We could afford to expend thus for liberty every year, more than that whole enterprise requires. Why then, refuse to attain the same end in a way that shall cause no blood to flow—no heart to break?

Cards were then handed round and a subscription to

the amount of \$2,000 immediately obtained. The subscription we are informed has been increased since, and efforts will be made to extend it farther.—*See. abr.*

LETTER FROM MR. BREWER.

Great Fire at Constantinople—Loss sustained by Mr. Goodell, the Mission School, and the Bible Society's Agent.

SMYRNA, AUG. 13, 1831.

On the 2d of the present month, a fire broke out in Pera, the Frank suburb, which in its progress swept away all but eight buildings in Pera and San Demetrio. All the palaces of the Foreign Ambassadors but the Austrian; the dwellings of the Frank merchants, dragomens, &c., (with the exceptions already named,) and the only shelter of tens of thousands of poor Greeks, Turks, and Armenians, are now heaps of burning cinders.

At first the Turks appear to have been rather remiss in their efforts to extinguish the flames, but since the conflagration, the conduct of the government is said to have been most praiseworthy. The Sultan himself has caused more than 100,000 piastres to be distributed among the sufferers, and has given permission to the Turks to rent their houses to the Franks (a privilege not latterly enjoyed.) Similar acts of generosity are mentioned of him, during his late tour through different parts of his dominions. In how many respects doth this Turkish ruler come behind the other princes of Europe! Should not Christians who believe that "the king's heart is in the hand of the Lord," pray earnestly for his conversion to the faith of the gospel? Should they not learn, too, with simpler hope and faith, to seek the prosperity of Christ's spiritual kingdom? But yesterday it was the almost universal prayer of Christendom, "God speed the sword of the Russians." Now, however, that the Poles are seeking to break away from the yoke which was then equally heavy upon them, who wishes the scepter of the Czar to be swayed over half the globe?

Among those who have lost nearly every thing by this dreadful fire, is our missionary brother, Rev. Mr. Goodell. He was just quietly settled in Constantinople, and was making arrangements for establishing schools, when this calamity came upon them. The new building, furniture, books, &c. of the school which we had for some time sustained there, and the dwelling of the British and Foreign Bible Society's agent, have also been destroyed. Mr. Goodell removed at once to Boyukdere, a village on the Bosphorus, where he has comfortable accommodations for the present. On learning of his misfortune, our countrymen here have promptly collected more than \$150 in money which I shall forward to him by the next post.

[*Bos. Rec.*]

LIFE OF THE REV. MR. CHRISTMAS.—Mr. E. Lord of New York, has prepared in a neat volume the Life of the late Mr. Christmas, for a time Pastor of the American Presbyterian church in Montreal, and afterwards of the Bowery Presbyterian Church in New York city.

[For the Religious Intelligencer.]
AMERICAN TRACT SOCIETY.

In a previous article respecting the Origin and Character of this Society's Principal Series of Tracts, I presented a sketch of the subjects on which they treat; a list of the Authors, so far as known, and the Committee have felt at liberty to publish them; the results of information substantiating the authenticity of the Narrative Tracts, particularly three, which some have accounted fictions: viz. *The Daryman's Daughter*, *History of Thomas Manc*, and *Poor Sarah*—together with a request from the committee, for the preparation, by competent hands, of new Authentic Narrative Tracts.

Besides the 265 duodecimo Tracts in English, above referred to, this Society has stereotyped and published 46 Tracts in German, 40 in French, 29 in Spanish, 2 in Italian, and 5 in Welsh, with 4 Broadsheets in French, Spanish, and Italian, and 12 Handbills in Welsh, making in all 137 publications in Foreign languages.

The above Tracts are sold at the rate of 15 pages for one cent, each cover being counted as 4 pages.

The Society has also published 95 Evangelical, instructive and entertaining *Children's Tracts*, in 5 distinct Series, from 16 pages 48mo. to 48 pages 18 mo., and in price from 1-2 cent to 3 cents each, with 6 Broadsheets at 1-2 cent each, and 54 religious Handbills and 3 Cards, each price 1 mill.

Besides the Society's 6 Annual Reports, its Monthly Tract Magazine, the Christian Almanac published annually, and Watts' Divine and Moral Songs 32mo., it has issued, in addition to the above, the following

BOUND VOLUMES, &c.

	extra	pp.	size.	cts.	binding.
Eight Tract Vols. with index to the set.....	400	12mo.	44	75	
Same Tracts in 24 vols.....	133	12mo.	25		
Vol. I. German.....	400	12mo.	44		
Child's Tracts, Series I.....	256	48mo.	15		
" Series III. 256	32mo.	18			
" Series IV. V. 250	18mo.	25			
Doddridge's Rise and Progress 220	12mo.	27 $\frac{1}{2}$		50	
Ditto Calif. extra.....				87 $\frac{1}{2}$	
Baxter's Saint's Rest.....	272	12mo.	37 $\frac{1}{2}$	50	
Ditto Calif. extra.....				87 $\frac{1}{2}$	
Christian Reader, for Schools 400	12mo.	44			
Boatswain's Mate.....	152	12mo.	25		
Burder's Twelve Sermons to the Aged.....	148	12mo.	25		
Life of Newton.....	120	12mo.	8		
Do. of Leighton.....	64	12mo.	4		
Do. of Swartz.....	64	12mo.	4		
Persuasives to Early Piety.....	360	18mo.	32	62 $\frac{1}{2}$	
Ditto half-bound in Calif.				50	
Ditto abridged.....	256	24mo.	25	44	

POCKET MANUALS, SUITABLE FOR NEW YEARS' PRESENTS.

	pp.	size.	cts.	binding.
Daily Texts, containing a Scripture Text, and verse of a hymn for each day in the year	128	64mo.	12 $\frac{1}{2}$	31
Diary, being Daily Texts interleaved with ruled paper for memorandums, &c.....	128	64mo.	18	37 $\frac{1}{2}$
Daily Food for Christians, being a text, a verse of a hymn, and a Scripture promise for each day in the year. [The texts in this are unlike those in the Daily Texts].....	128	64mo.	12 $\frac{1}{2}$	31
Dew Drops, containing a Text for each day in the year.....	128	12mo.	8	22
Gems of Sacred Poetry.....	250	64mo.	18	37 $\frac{1}{2}$

Mason's Crumbs from the Master's Table.....

176 64mo. 12 $\frac{1}{2}$ 31

The above lists comprise in all no less than 575 distinct publications, all of which, except the 6 broadsheets in English and the 3 cards, are stereotyped.

PUBLICATIONS IN THE PRESS, &c.

The Society has now in the Press *Family Hymns*, being 300 Devotional, Evangelical Hymns, adapted for use in the Family and the Closet. It is stereotyping Bunyan's *Pilgrim's Progress*, in a neat 16mo. from a recent edition of the Religious Tract Society in London, with which great pains have been taken to render it a correct reprint of the original work; embracing the Author's marginal index and scripture references, with a brief sketch of his life, and a number of engravings. The Society has also in progress Baxter's *Call to the Unconverted*, which will be issued as soon as the subscription for perpetuating it is filled up.

The prices of all the Society's publications are systematically arranged, with the intention, that the whole amount received for such as are sold, shall equal and only equal, the whole amount expended in issuing them.

DIVINE BLESSING ON THE SOCIETY'S PUBLICATIONS.

It is the sole object of this Institution, through the blessing of the Holy Spirit, to reclaim perishing men from the dominion of sin, bring them, by Evangelical repentance and faith, to embrace a crucified Redeemer, and promote their growth in holiness, till their imperfect services on earth shall be exchanged for the praises and the bliss of heaven. And perhaps no publications, excepting the Bible, have been so singularly blessed in the promotion of this one grand object, for which every disciple of Christ, in imitation of his Master, is bound to live. There is satisfactory evidence concerning a number of the Tracts, in particular instances which have been reported to Tract Societies from credible sources, and published, that they have each been the means of bringing *some hundreds* of souls to Christ. The Annual Reports of the American and London Religious Tract Societies, their Tract Magazines, and other religious publications, contain a mass of evidence of this kind, which cannot but give joy to every child of God, and doubtless gives far greater joy to the angels in heaven, and to Him who was once the Atoning Sacrifice and is now the great Advocate and intercessor. Whoever would love this cause, because God is blessing it in extending the Redeemer's kingdom, will, by a careful attention to the facts contained in the above mentioned documents, and to the sources from which they come, find evidence, the authenticity of which unbelief only can question, and the fullness and abundance of which will not merely satisfy the doubting, devoted Christian, but cause his heart to swell with gratitude to God, tears of joy to suffice his cheeks, and praise and thanksgiving to burst from his lips.

I cannot close this number without entreating all who have an interest at the throne of grace, earnestly to supplicate the continued and still more extended influences of the Holy Spirit to descend on the Society's publications, that heaven may resound with unnumbered voices, which shall ascribe, through the instrumentality of this Society, salvation "unto Him that loved us and washed us from our sins in his own blood," "for ever and ever." W. A. H.

LITERARY CONVENTION.

We have abridged from the New York papers, the following account of the proceedings of the Literary Convention which convened in that city on the first of the month.

The Convention met in New-York, on Tuesday the 1st inst. agreeably to appointment. On motion of Mr. Gallatin, the venerable Ex-president Adams was

called to the chair. Among other gentlemen present, were Lieut. Gov. Livingston, Dr. Wainwright, Professor Yates, Chancellor Jones, Judge Hoffman, Secretary Flagg, Professor Jocelin, President Fisk, Gen. Talmage of Conn., Professor Merrick of Portsmouth, N. H., Gov. Wolcott, of Conn., and the following delegation from the University of the city of New-York, viz. Rev. Dr. Matthews, Rev. Dr. Cox, Rev. Dr. Milnor, Mr. J. Delafield, Mr. G. P. Disosway, Mr. James Lenor, Judge Botts, and Rev. Dr. Brodhead.

The Convention was opened with prayer by the Rev. Dr. Fisk, (President of the Wesleyan University, at Middletown, Conn.) after which, on motion of Dr. Matthews, Hon. Mr. Gallatin and Lieut. Gov. Livingston, were appointed Vice-Presidents of the Convention, and took their seats. Jno. Delafield, Esq. of New-York, and Professor Jocelin, were appointed Secretaries of the Convention.

No reports from the committees appointed on various literary subjects at the convention of the last year were presented.

Dr. Fisk submitted the following, which was agreed to.

Resolved., That a Committee be appointed to take into consideration the practicability of adopting a uniform system of pronunciation of the Greek and Latin languages in the classical institutions of our country, and if possible report the general principles of such a system at this meeting.

On Wednesday, M. Lleros presented to the Convention a communication relating to the state of general literature, and the course of instruction pursued in the Academies and Universities of Colombia. He considered that the emancipation of Colombia was chiefly to be ascribed to the influence of literary institutions, without which it was difficult to conceive how the revolution could have been begun.

On motion by Dr. Mathews, it was resolved that the thanks of the Convention be presented to Mr. Lleros for his communication, and that a committee be appointed to devise means for the opening of a correspondence with the literary gentlemen in Colombia, Mexico and other parts of South America.

On Thursday, the Convention was engaged in the discussion of the question whether the proposed National Scientific and Literary Society should be limited in its number of members. The committee having reported in favor of a limitation, a motion was made to erase that clause, which was finally rejected by a large majority. The principle suggested by Mr. Adams, that the society should consist of resident and foreign or honorary members, was also adopted.

On Friday, the committee appointed on that subject, reported the following constitution for the National Society, which after a few amendments was adopted.

Art. 1st. The Society shall be called the National Literary and Scientific Society.

2d. It shall consist of members residing in the United States, not exceeding 200; a number not exceeding 20 from other parts of the American continent, and foreign members not exceeding 20.

3d. It shall be divided into four classes; 1st, Mathematical and Physical Society; 2d, Moral and Intellectual Science; 3d, Literature; 4th, the Fine Arts.

4th. It shall be supported by funds raised by voluntary contributions, donations, and assessments made at the annual meetings by the members.

5th. The Society shall make its own regulations and by-laws.

6th. There shall be a President, four Vice Presidents, a Treasurer, a Recording and two Corresponding Secretaries, one for domestic, the other for foreign correspondence.

7th. Resident members may fill vacancies at annual meetings.

8th. The constitution may be altered at any annual meeting, provided however, that such alteration shall have been proposed at the preceding annual meeting.

9th. To originate the society, a committee shall be appointed of 15 members, who, or a majority of whom shall have power to elect 85 others; and they, with the committee, or so many of them as shall assemble on the call of the committee, shall constitute the society at its first meeting.

The following gentlemen were appointed from the Convention: Mr. Adams, President Fisk, Professor Veithake, Dr. M'Anley, Dr. Alexander, Mr. H. E. Dwight, Professor Jocelin, Hon. Mr. Livingston, Chancellor Walworth, Dr. Wainwright, Mr. Gallatin, Dr. Mathews, Mr. Delafield, Dr. Milnor, and Dr. De Kay.

Some debate took place on the title of the Society, and several others were proposed—but the title was finally accepted.

A committee was agreed on to call a Convention at such time as they may deem best.

Mr. Gallatin urged that the Committee of 15 be instructed to apply to the Legislature for an act of incorporation.

The Committee on the pronunciation of Latin and Greek, reported by Pres. Fisk, that the Committee view as interesting, the establishment of an uniform standard for the pronunciation of the Latin and Greek languages, and propose a Committee to be appointed to correspond with the universities and colleges of the nation, and if practicable, to bring them to unite in some uniform standard, &c.

A report was received with several resolutions from the Committee on the study of the Bible, Dr. Milnor, Pres. Fisk, and Professor Veithake; and after some amendments was adopted. The sentiments expressed by the resolutions were, in brief, as follows:—That the Bible as a literary production, has the strongest claims to the attention and study usually bestowed upon classic authors—that its contents ought to be understood as a part of common education, and that its literature and antiquities ought to form a part of every course of liberal education.

On Saturday, Dr. Fisk, Prof. Woolsey, and Dr. Alexander, were announced as the committee to correspond on fixed standards for pronouncing Greek and Latin.

A report was read from the committee on the expediency and advantage of the establishment of professorships of history in our universities—consisting of Mr. Sparks, Dr. Lieber and Mr. Woodbridge.

LETTER FROM DR. BUTLER IN THE GEORGIA PENITENTIARY.

Another Comment on the "Human Policy of the Government."

We are happy to be able to lay before our readers, especially the personal friends of the imprisoned missionaries, the following letter from Dr. Butler to one of the Secretaries of the American Board.—*Boston Recorder.*

Georgia Penitentiary, {
Oct. 16th 1831.

MR. DAVID GREENE.—*Dear Sir,* On the 15th of last month, as you have already learned, I was brought to trial, and the next day sentenced to four years imprisonment in this place, at hard labor. I arrived here on the 23d. Since that time my health has generally been as good as I commonly enjoy. I have been able to labor every day, and hope I may continue to be, during my time of service. It would be a great trial to be afflicted with sickness here.

I have formerly been told, there was no need of my going to the penitentiary; and it was easy for me to avoid it, if I would; and some have even told me so since I have been here; others, I have been informed, have said the

same. I would by no means compare myself with any of those mentioned below; but you will doubtless understand my meaning. Nehemiah might have gone into the temple, if he would. Shadrach and his companions might have worshiped the image of Babylon, if they would;—Daniel might have ceased to pray for a season, if he would.—But not to pursue this train of thought farther,—they could not conscientiously comply with these requirements. Others in similar circumstances could not conscientiously comply with such requirements. However easy it might appear to others, I could not conscientiously comply with requirements which would have kept me from this confinement. And now, dear sir, I have to say that through the goodness of God, I have yet had enough to support me; I have had even more than I anticipated. And I am led firmly to believe that any man contending for the rights of conscience and the liberty of spreading the gospel, will always find strength given him from above. Whilst in confinement I have many happy hours; some of the happiest of my life. I am also convinced, "that nothing is to be feared where the love of the Father is found; nothing is painful where the love of Christ is exhibited; nothing is sorrowful where the Holy Ghost abides in heavenly rejoicings."

Though I am in apparent distress, I am not cast down; though I am troubled I am not forsaken; and though my body is imprisoned, my soul is at full liberty. O this precious liberty of soul! it is of more value than liberty of body, than the society of the nearest and dearest friends; yea, it is of more value than life itself; the enjoyment of robes and all the riches of the world are not to be compared with it. Here I find communion with God more precious than in any other place; for here it is the source of all my enjoyment. Being cut off from the various enjoyments of life, why is it not reasonable that there should be great additional enjoyment in God; even that enjoyment which will fill up the vacuity occasioned by the privation of other enjoyments. I hope I am and shall ever be thankful for the enjoyments of this place. I have religious books to read. I am confined by night in a building with fifty-eight others; we occupy two rooms connected together by a pair of stairs. I have worship every evening, when I read in the bible, exhort, and sing, before prayer. Sometimes I am occupied for hours in answering questions on religious subjects. There are two or three of our number I have some hopes are really pious; though their fruits must decide their true state. Several have solemnly resolved to renounce their profanity and other acts of wickedness.

It is not too much to say, there is a religious feeling manifested by a number of prisoners. I hope we may be instrumental of good to these unfortunate convicts, I think we have generally their respect and confidence; and their acts of wickedness they studiously endeavor to conceal from us. Here I find the infidel, the universalist, and strange as it may seem, the self-righteons. One man came to me the other day after I had had conversation with him, and he had acknowledged his wickedness, and said: "I have one favor to ask of you; I have resolved

to plead with God for forgiveness, and pray until I die; and I wish you to pray for me, as vile, wicked and wretched a creature as perhaps ever lived; your prayers may be of great service to me." A few days since my family was well and the school in operation. Mr. Ross and Mr. Lavender had written to Mrs. Butler that they would supply her with any thing she needed. Mrs. Butler and the family were in good spirits, and things in operation as usual at the station.

Your obedient Servant,
ELIJAH BUTLER.

MORTALITY OF THE EMIGRANTS AT LIBERIA.

Some individuals are disposed to consider the difficulties in founding the colony at Liberia as altogether unprecedented, that the mortality especially has been such as to render it presumption to induce any more emigrants to go thither. Now such persons are very faint hearted, or they must have a very slight acquaintance with the facts of history. The English attempted to colonize Virginia *four times* before they succeeded. In 1586, the whole colony after remaining one year in Virginia were transported to England. In the third attempt, the ship in which the emigrants sailed, was taken by the Spaniards and carried into Spain. In 1607, a few months after the first permanent settlement, the storehouse at Jamestown took fire, and the whole settlement, fortifications, arms, and a great part of the goods were consumed. In the same year, from May to September, *fifty* persons died. In November, Capt. John Smith, the father of the colony, was taken prisoner by the Indians. In 1610, a dreadful famine wasted the colony. This period was for many years distinguished as the *starving time*. The colony was reduced in six months, from *five hundred* persons to *sixty*, partly by the famine and partly by the Indians. In 1617, they amounted to only 400 souls. In 1619, *twelve years after the settlement*, after £80,000 of the public stock had been expended, there were remaining in the colony but about 600 persons, men, women and children, and about 300 cattle, and the Virginia company was left in debt nearly £5000. Now compare these facts with what has transpired at Liberia. The colony in Africa has not experienced one half the adversity which the Virginia emigrants experienced. *Two hundred* persons out of 1500, that came with John Winthrop to Boston in 1630, died in six months.

Men may sacrifice life in the pursuits of gain at Havana, at Calcutta, and at any other unhealthy spot on the globe most prodigally, and no complaint is made. But if a number of individuals fall a sacrifice in a benevolent enterprise, in an effort to pour the light of eternal life on dark and forlorn Africa, why it is a criminal waste of human life. But no, it is not thus. Ashmun lived only six years after he went to Africa, but he lived nobly. Mills lived hardly six months, but Mills lived not in vain. His example shines with no feeble lustre. His voice speaks from the depths of the Atlantic, and it will speak till Africa is free. Anderson and Lot Carey and Randall, and Skinner were soon cut down, but their names will live till time shall be no longer.—*Best. Rec.*

Exemplary Liberality.—The Editor has received for the Am. S. S. Union, in aid of the Valley enterprise, *three dollars* from a colored female belonging to the Church in Lancaster, Pa. which was remitted by Miss J. It was earned by her daily labor, and presented with such earnestness that it could not be refused.—*Philadelphian.*

UNIVERSALISM.

[For the Religious Intelligencer.]

JOY, PEACE, AND GOOD WILL TO MEN!!

To the following classes of people, the friends and advocates of the doctrine of Universal salvation would most generously proffer their good wishes and their counsel—assuring them at the same time, that it is our part to whisper peace to the disconsolate, to calm the troubled mind, to dispel the fears and gloomy forebodings of the anxious in soul. To all such, and to the various characters addressed below, we say, believe in the doctrine of universal salvation—determine to believe it—persevere in it till you die, and on your death bed, though you have some strange surmisings that all is not right, yet, we entreat of you, say not a word—express not a doubt, and you shall have the thanks of the brotherhood, and all generations shall rise up and call you blessed.

We proclaim our "glad tidings."

First. To all liars, murderers, robbers, sabbath breakers, drunkards, adulterers and blasphemers against God.

Second. To all who fear that "the wicked shall be cast into outer darkness;" who sometimes shudder at the thought of the "impassable gulf," "the never dying worm," "the everlasting fire;" who tremble at the mention of that "lake where the beast and the false prophet are, and they who will be tormented for ever and ever," and that "these shall go away into everlasting punishment;" who are ever anxious lest "the portion of their cup" be "snares, fire and brimstone and an horrible tempest;" lest their *hopes* be like "the giving up of the ghost," "their triumphing be short," "their expectation be cut off;" lest God "laugh at their calamity and mock when their fear cometh."

Third. To all that are ever troubled because that "he that believeth not on the Son shall not see life, but the wrath of God abideth on him," and also that "the blasphemy against the Holy Ghost shall not be forgiven neither in this world neither in the world to come;" because he "will burn up the chaff with unquenchable fire," and that "without holiness no man shall see the Lord."

Fourth. To all who are in agitation, because that when the great Teacher of universal salvation was asked whether few should be saved, he only answered, "Strive to enter in at the strait gate, for many I say unto you shall seek to enter in and shall not be able;" and because he somehow hinted at a final separation among men, when he declared, "the master of the house will say unto you I know you not whence ye are, depart from me ye workers of iniquity: there shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out."

Fifth. To all who fear because Christ nowhere has said that all mankind *would* be saved, but always cast a shade upon the picture, by introducing a condition like this, "Repeat and be baptized;"—"I say unto you that if ye believe not that I am he ye shall die in your sins."

Sixth. To all who are uneasy because God, after he has shown his benevolence in saying that "he wills not that any should perish," "that he has no pleasure in the death of the wicked," has not guaranteed to wicked men

their safety at once, and banished all cause of alarm, but as if to awaken suspicion that this benevolence does not do this of itself, says again, notwithstanding the iniquity that exists in the world, and the ravages of death, that he has "no pleasure in iniquity," nor in the "death of him that dieth."

Seventh. To all who in this day of excitement tremble in view of their sins, who boast and lament because of the anger of God. We say to such, be calm. God is merciful. Why thus weep? Though you trample on his goodness, break his law, hesitate not to follow your own hellish inclinations; what then? All will be well. To be sure you do not love the holiness or justice of God; you cannot endure the society of those who sustain that character, and you are surely making use of every liberty God gives you to exalt self; yet doubtless you will join the holy throng in heaven with all your pride and avarice and every hatred and opposition to God. Though you have not on "the wedding garment" at a dying hour, and though "they that are filthy shall be filthy still," yet in all probability you will be welcomed to "the Gospel feast," though you have never learned the song which *none can learn* but they that have "the mark in their right hand or in their forehead," yet somehow your notes will not be discordant in that heavenly choir.

Finally. We proclaim our good news to all—most joyfully we invite all mankind to such delicious fare. Oh! believe in the doctrines of Universal Salvation. We pledge ourselves that it will relieve many an aching heart—that it will disarm conscience of her sharpest weapon, and incite us all to fight our way through the world at war with Omnipotence, with the welfare of society, and to the everlasting destruction—of ourselves!

S.

REVIVALS.

Erratum.—In the notice of Revivals in Georgia last week, for "Brownsville," read *Crafordville*.

The editor of the Western Recorder prefaces a list of notices of revivals with the following judicious reflections.

Such articles as the following, are becoming more and more numerous in the public journals. Though full of precious interest, and calculated to call forth the liveliest sentiments of praise to God, for his works of redeeming grace, they nevertheless remind us, that the churches are in some danger of looking for assistance away from the hill whence their help cometh, to the mere measures and operations which God is pleased, at the present period, so wonderfully to bless. While they look at these things in the same light that God regards them, they will be safe. But there is every where a propensity to the exercise of a dependence; and this of course will be aggravated by the great enemy of souls. It is a difficult matter to keep entirely right in reference to this momentous subject; for there is danger on either hand; and to refuse to adopt the measures which God is now employing, argues, perhaps, a degree of obstinacy which is no less criminal than the *Croker* above mentioned. The utmost circumspection is required; and above all things, the closest of secret devotion must be wet with the dews of penitence, and warmed with the fires of heavenly devotion, or the adversary will soon obtain a triumph.

[Selected from the Christian Watchman.]

Methuen, Mass.—By a letter from this place, dated on Monday last, we have the cheering information that the good work there appears to be increasing. Twenty were baptised last Lord's-day, making fifty-four since the meeting of the Salem Association in September, and ninety-nine since the protracted meeting at Methuen in June.—We would suggest to our friends the propriety of communicating for our paper, the numbers that have been baptized within the last 8 or 10 weeks.

Worcester, Mass.—Since the Rev. Jonathan Going's return from his tour to the Western churches in Ohio, Kentucky, Indiana, &c. he has had the pleasure of baptizing thirty-eight, an equal number of both sexes, on the Lord's day before the last. Others have been examined, and are candidates for the ordinance.

Cummington, Mass.—Since the revival commenced in Cummington in June last, 51 persons have been added to the Baptist Church there, of which Rev. D. Wright is Pastor, and more were expected to come forward for baptism shortly.

Brookfield, Mass.—The Temperance Reformation most richly deserves to be reckoned among Revivals of genuine religion; for what is a Revival of Religion but a cordial submission to God, in a ready obedience to his commands, one of which is, "Be *Temperate* in all things." On the evening of the 23d of October a Temperance Society was formed in the Baptist Society in Brookfield, and within two days, about 60 persons had given their names as members. The Revival in that town was narrated in the Watchman of October 7.

The consequences of a four days meeting at Milford, N. H.—Last June the Baptist Church in Milford, having taken the subject into prayerful consideration held a protracted meeting. At the time, it was quite evident that the Spirit of God was converting sinners. Many wept over a life spent in sin. A few rejoiced. Since then the work has spread and prevailed. Many have submitted to the Savior. The whole number added to the church since the four days meeting is about sixty. A great proportion are males, and among them are some of the highest respectability and influence in the place. The work has not been confined to Rev. Mr. Everett's Society. It has spread through the town—and in all that region. Rev. Mr. Moor's Society has shared in the good work. A number have been, and more are expecting soon to be connected with the church. Long may that town share in the blessed effusions of the Spirit; even until all shall be brought to rejoice in the hope of the glory of God.—*Lowell Evangelist.*

Lowell, Mass.—The services of the protracted meeting in this town during the past week were peculiarly solemn and interesting. A number of able discourses were delivered. We regret that it is not in our power to present our readers with an outline of them. Dr. Beecher

preached to an overflowing assembly on Friday evening. The sermon was spoken of as being deeply interesting. A number during the meeting were brought to rejoice in hope—others were awakened. The state of religion in town at this time, it is believed, is unusually encouraging. Let all the friends of Zion be awake to duty, and the blessed work so long continued here shall still be perpetuated. There is no reason why the work shall stop. Let Christians but labor and pray and it shall not stop.—*Ib.*

Woburn, Mass.—The Baptist Society in Woburn have held a series of religious services during the past week.

The scene was delightful and solemn. Being present but part of the time, we are not prepared to give a detailed account of the meeting. A few, before Thursday evening, had found hope in believing. Many were anxiously inquiring the way to Zion. We were pleased to witness the zeal and ardent Christian affection evinced by the brethren of the church. In the prayer-meetings they were ready to take an active part. The singing was most interesting and appropriate. All the services were solemn, impressive, harmonious. Much kindness of feeling, we are happy to learn, exists among the different religious denominations in that interesting town. The Rev. Mr. Bennett and many of his people were present and united in the services. They are soon to have a meeting of the same kind.—*Ib.*

RECENT BAPTISMS AT THE SOUTH.

We learn, says the Christian Index, that about 40 persons have been added to the Baptist church at Lower Dublin under the charge of the Rev. David Jones. The Revival commenced in a four days' meeting. The Baptist church at the Great Valley, also an ancient and venerable body, has lately added 27 by baptism. The baptist church at Frankfort under the ministry of Rev. Mr. Hall, has had about 50 added by recent baptisms. In the first Baptist church of this city, (Philadelphia) of which the editor of this paper is pastor, 30 were baptized on last Lord's day, and many are candidates for the ordinances on next Sabbath. The additions to the four churches above named, within the last month or two, is not less than 150. The aggregate number of communicants in these churches is about 1000. To this number may be added the Baptist church at Vincent under the care of the Rev. Charles Moore. A very pleasing interest in the cause of Christ is manifested there. On the Sabbath before last 10 were added by baptism.

We have witnessed much of the excitement in the scenes described above, the chief part of which had some connexion with meetings of several days' continuance. But truth and justice require us to state, that, whilst these meetings have been abundantly useful in eliciting and bringing forth the dormant impressions of former times from the hearts of those who have attended them, comparatively few cases in which the first religious concern of those who have been gathered in, occurred on such occasions. Most of those whose experiences we

have heard, dated their first convictions long prior to the meeting. The meeting was made the means of bringing them to a determination. Before that, they were halting, irresolute, hesitating, backsliding, or in some other manner undecided; but when they came into the scope of that kind of prayer and preaching which are ordinarily witnessed at protracted meetings, they were no longer able to restrain their impressions. At the same time we would not on any account undervalue the prolonged meetings. Our object is rather to show their great importance not only in being the means of originating the saving convictions of Religion; but much more, in developing the long smothered feelings of those who may have been previously awakened.

REVIVAL IN MICHIGAN.

A letter to the editor of the *Observer and Telegraph* (Ohio) contains a very interesting notice of a revival in Michigan. The following is an extract.

*Auburn village, Oakland Co., M. T. }
October 7th, 1831. }*

Mr. Isham,

I have the happiness to announce to you a very interesting revival of religion among my people.

We have had a four days meeting which closed on the 19th ult. It was held in the town of Bloomfield on the Detroit road, 5 miles from Pantiac village, 20 miles from Detroit. Rising of forty hopeful converts are its precious fruits, and the work is still going on in some measure. Some who were deeply impressed at the meeting have since found peace and joy in believing. The Pharisee, the Universalist, and the disciple of Tom Paine are among the trophies of the Redeemer, while all feel that they are miracles of grace. * * *

It is remarkable that all the members of my *life class* who regularly attended, are among the hopeful converts.

I could mention a number of very interesting incidents that took place during the meeting, were it not for wearying your patience. I will only glance at two or three scenes that presented themselves at the breaking up of the meeting on the last day. Pointed addresses had been made to the church, the young converts, the impenitent, and prayers offered for them respectively by different ministers. These powerfully moved the whole assembly. As soon as the meeting was dismissed, a general hum of congratulation and joy was heard throughout the assembly. There were pious parents meeting their converted children—brothers meeting sisters, and sisters brothers—professors meeting young converts. I saw several couples meet and take each other by the hand with feelings too big for utterance, while their kindred spirits carried on a mute dialogue with no other language than looks and tears and sobs. There were individuals for whom prayers had been offered particularly, and now Christians beheld them with delightful wonder, the fruits of their earnest wrestlings with God. There were reclaimed infidels making most humble confessions to Christians, with convulsive grief,

for the injury they had done to the cause of religion. There were young converts crowding around a minister from a distance and vainly trying to thank him and beg an interest in his prayers—"sorrowing most of all because (as they supposed) they should see his face no more." Imagine what were my feelings in witnessing so great a change in so many with whom I had long labored apparently in vain, and some of whom my weak faith had well nigh abandoned in despair. * * * * *

GEORGE HORNELL.

In Madison, Ohio.—A letter to the Editors of the *Hudson Observer*, from the Rev. C. Burbanck, dated the 10th ult. says,

The First Sabbath in the present month was a day of great interest to the first church in Madison. Fourteen by letter, from eight churches and four states, and 43 by profession, making 57, were added to its number. Nearly four-fifths, embracing many of our most intelligent and interesting young people of both sexes, are in the early part of life, between the age of 15 and 30.

OBITUARY.

DIED—In this city on the 8th inst. Mr. Edmund Smith, a revolutionary soldier, aged 78—an industrious and worthy inhabitant.

At Humphreysville, on the 5th inst. Mr. Jesse Smith, aged 65.

At Middletown, on the 1st inst. Miss Mary W. Gilbert, aged 22.

At Hartford, Mrs. Sarah Roberts, aged 67.

At Southington, on the 21st inst. Deacon Pomeroy Newell, aged 86; he was eminently devoted to the cause of the Redeemer, and fell asleep with the hopes of immortality.

At Southington, Oct., 2d Mrs. Eliza Carter, wife of Mr. Henry Carter and daughter of the late Mr. Levi Hart, aged 21; on the 17th ult.; Mr. Henry Carter, aged 25. This young couple but a year since, were united in marriage, and their prospects for happiness were bright and promising. But ere their plans for life were completed, we see the affectionate wife, and tender mother gradually sinking on the bed of death. The kind husband under the pressure of grief, is seized with a raging fever, which soon consigns him also to the grave; and thus they who were lovely in their lives, in death were not divided. They left a little infant daughter aged three months, and a numerous circle of friends to mourn their early departure.

Al who can glance at scenes like this,
And yet withhold a tear,
When deeting joys and earthly bliss
So soon can disappear.

Not all the fondest hopes of life
Could shield her from the grave,
A daughter, mother, friend and wife
No human arm could save.

He who is most afflicted now,
Grieves and laments her doom;
To the same fate is call'd to bow
And summon'd to the tomb.

Conn.

At Roxbury, Oct. 2, Fanny S. Harrison, daughter of Rev. F. Harrison, aged 11 years. She became the hopeful subject of renewing grace during the four days meeting in August last, and that hope sustained and comforted her in the near prospect of death and eternity.

POETRY.**SORROW FOR THE DEAD.**

"I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not as they that have no hope."

Weep not around my bier,
When I am dead;
Nor shed the friendly tear
Upon my head.
The cold and lifeless clay
Heeds not thy sigh,
Nor will it wipe the tear
That dims thine eye,
Look not upon my form
When life is gone,
But leave me in my shroud,
Cold and alone.
Raise not the coffin's lid
To say farewell,
Nor start when thou shalt hear
My funeral knell.
Pass quickly by my grave,
When I am there,
Lest thou shouldst sigh for me,
Or shed a tear.
Weep not upon the mound,
Where I shall rest;
Nor strew wild flowers around
Upon my breast.
The soul which thou hast lov'd,
Will not be there:
It will have plumb'd its wings,
And soar'd afar.
Then weep not o'er my chains,
When I am free,
When I have left my cell,
And gain'd my liberty.
Upward, in yonder sky,
I'll find my home;
And wait, in realms of light,
For thee to come.
Call me not back to earth,
To leave my crown;
I've fought with sin and hell—
—The Victory's won. *N. H. Obs.*

THE SAVIOR.

At a meeting of the London Religious Tract Society in May last, the Rev. T. S. Grimshawe related a conversation which he had with one of the Moravian Missionaries to the Esquimaux. "I thought" said Mr. G. "I would question this good man upon a point of some curiosity and difficulty respecting his translations. Knowing how imperfect the barbarous language is, and how inadequate to express any abstract idea, I requested him to say how he had rendered the word "Savior" in the Bible. He said, "your question is remarkable, and perhaps the answer

may be so too. It is true the Esquimaux have no word to represent 'Savior,' and I could never find out that they ever had any direct notion of such a friend. But I said to them, 'Does it not happen sometimes, that when you are out a fishing a storm arises, and some of them are lost and some saved?' They said, 'O yes, very often.' 'But it also happens that you are in the water, and owe your safety to some brother or friend who stretches out his hand to help you?' 'very frequently.' 'Then what do you call that friend?' They gave me a word in their language, and I immediately wrote it against the term Savior in Holy Writ, and ever afterwards it was intelligible to them."—*London World.*

LEARNED FOLLY.

When Buonaparte invaded Egypt, his scientific attendants discovered on the ceiling of the temple of Denderah, a sculptured zodiac, containing many hieroglyphical figures. In their learned investigations, they asserted that this presented the aspect of the heavens some 15,000 years ago, and fixed the origin of the zodiac and the temple far beyond the time of the creation. In 1821 this zodiac was detached from the ceiling, and brought with immense labor to Paris, where it attracted the universal gaze of the learned and unlearned. "The zodiac," said the infidels of Paris, "has destroyed the authority of the Bible." But when Champollion discovered the key to the hieroglyphics, he demonstrated at once, that this temple with a zodiac, was built in the time of the Roman Emperors; that the sculptural figures on it were simply astrological, and nothing to do with astronomy or chronology. And thus fell with a shock, the baseless fabric which infidelity had raised against the Bible.

Always ask the approbation and blessing of your Maker, on every thing you are about to utter respecting another.

Make it a rule to look for good qualities in another more than for faults.

A CARD.

The friends of the Greeks are respectfully informed, that it is intended to make a shipment of articles useful to the Greek Schools, under the care of the Rev. Mr. Brewer, at Smyrna. The Female Schools are established in several places in Asia Minor, and the Greek children are poor. Any articles of clothing for girls, writing paper, quills, &c. will be forwarded, if left at the Store of T. Dwight, any time during the present month.

New Haven, Nov. 16.

Letters received at the Office of the Religious Intelligencer during the week ending Nov. 19, 1831.

S. and L. Hurlbert & co. *Winchester Ct.*; T. Everett, *Napo: N. Y.*; C. Loomis, *Rushville, N. Y.*; A. Merwin, *N. York.*

TERMS.—\$2, in advance; \$2.50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—NO. 25.	
Mr. King at Calcutta,	385
Visits of Clergymen to the Sick,	386
Dr. Raffles and the Rothsay Case,	387
Letters of Dismission,	388
President Day's Sermon,	389
An Appeal to the Temperate,	391
S. S. Meeting at Boston,	392
Letter from Mr. Brewer,	393
American Tract Society.—Lit-	394
etary Convention,	395
Letter from Dr. Butler,	396
Universalism—Revivals,	397
Revivals,	398
Obituary,	398

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